A

Visitation Speech

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AT

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John Hanseley

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BIBLIOTHECA · BODLEIANA

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WHen I consider that Miracle of Mercies these three dying Kingdoms now so suddenly, so strangely, restored to health; when I look upon the late Changes in this Nation, so remarkably, so unexpected, so stupendious, from what we were of late, to what we are now: I think I may very fitly, by way of Allusion, call these times, as S. *PETER* calls those other times, *Acts* 3. 21. χρόνους ἀποκαταστάσεως πάντων, *The times of Restitution*, or the times of restoring all things; For have we not seen Monarchy restored, Our gracious Soveraign restored, Our Parliaments restored, the Militia restored, Our Church restored, Our Bishops restored, Our Laws and Judges restored, Our Liberty restored, Our Ecclesiastical Courts restored, and our selves restored to our selves again?

With what bleeding hearts did we formerly behold these three Kingdoms, like a Body without a Head, in horrible confusion under those many monstrous sorts of Government, Democracy, Aristocracy, Stratocracy, Oligarchy, Tyranny: Nay, what a monstrous body was that (pardon the expression) when every little bone in the *Rump* was swelled as big as a Head: How was that Fathers Censure of this Island then made good, (S. *HIEROM*) *Britannia tyrannorum provincia fertilissima?* How were we rid, and whipt, and spurd by all sorts of those cruel Masters? But blessed be God that we have seen *Monarchy*, that best form of Government, which seemed to have been put to Death with that blessed *Martyr*, again revived: Our *floating* Island now setled upon its Old Basis, and that from Parity and Anarchy, as weary of that Calf, we are restored to Order and Monarchy. *Monarchy* the best curb to emulations and factions, the best fence against animosities and ambitions, the best support of every mans interest, the best remedy against confusion, and the best means of securing our peace and happiness: What else speaks one God in the World, one Sun in Heaven, one Soul in Man, one Heart in the Body, but one King in a Kingdom, to be the most absolute, most free, most happy form of Government? And to this happiness and freedom hath God now restored us, under the government of our Lawful Hereditary Soveraign King.

A KING whose Education abroad, hath fitted him for his Government at home, who hath no more suffered in all his tribulations, then the Sun in an Eclipse, which onely hath served to make him the more resplendent, whom though God suffered for a while to be as a wandring Star, yet now to our great joy we see him fixed in the Orbe of his own Dominions, and guilding this British World with his matchless Lustre, and long may his sweet Influences, be the source of all our Felicities. Nor do we see him restored onely to his *Titles* and *Revenews*, but to all other his *Native* and *Legal* Rights: One of the chief of which is his power over the MILITIA, signified by the sword put into his hand at the Coronation; without which, A Monarch is a *King and no King*; without which, disaffected persons would look upon him as the *Philistins* did upon *Sampson*, without his hair, in which his strength lay: but blessed be God, that that withered hand is now restored which will not bear the sword in vain.

Nor may this time be called χρόνος ἀποκαταστάσεως, *a time of restoring*, onely in respect of his Majesty; but likewise in divers other relations, as the wiseman sayes of wisdom, *Omnia mihi bona pariter venere cum illa*, All good things came to me along with her; so many other restorings came along with the restoring of our Gracious Soveraign; as, first the restoring of the Parliament.

We have seen PARLIAMENTS restored again to their former priviledges and splendour, and filled again with the three estates, Lords Spiritual, Lords Temporal, and Commons, which like a threefold cord cannot easily be broken; to whom his Majesty ascribes so much, that he esteems them as necessary to his Greatness, as leaves about the rose to preserve its beauty: And though one of those Estates then devoured the other two, and most unnaturally some of her own Members; yet now we see the *Coronets* flourishing with the *Crown*, and *Peerage* acting again in its former sphere, and the two Houses replenished again with men of science and conscience, the two sources of as many signal blessings to this Church and Kingdom, as all former Chronicles since the Conquest have recorded: so that well may this time in reference to the Parliament be called a time of restoring; I, and well may this Parliament be stiled the *Restoring Parliament*, the *repairer of our breaches*, *and the restorer of pathes to dwell in.*

And a time of restoring too, we must needs call it, if we look upon the CHURCH, and *state Ecclesiastical*: How did we despair of ever seeing that flourish again, when it was stubb'd up root and branch? But now we have seen *Aarons* rod budding and blossoming again; Now we see our Our Churches restored, which formerly were dens of Thieves, and stables for Horses; and our Churchmen restored, who were formerly outed by seditious bold intruders, and instead of ringing, *Curse ye Meroz* in every Pulpit, we have now *Aarons* Bells striking

ſtriking on both ſides, *Fear God, honour the King*: And inſtead of a dry empty Directory, which had neither the *Creed*, the *Lords Prayer*, nor *Ten Commandments*; in room of that *Talmud ſabaudicum*, the Savoyan Talmud, as *Ramus* call'd the platform of *Geneva* Diſcipline; we have the ancient Liturgy of the Church of *England*, which Mr. *Fox* ſaith, was *made by the aid of the Holy Ghoſt*; and of which, the worſt that *Calvin* could ſay, was, that there were in it *Ineptiæ quædam tollerabiles*; though he was pleaſed to call them *Ineptiæ*, things not to fit and proper as he ſuppoſed, yet even in his eſteem, they were *tolerabiles*. And as the fountain of all thete

We have ſeen to our great rejoyceing, Our reverend BISHOPS reſtored to their former *Honours* and *Juriſdictions*; and not ſuch Biſhops as were ſometime emblem'd by a ſmooth Aſh, that does nothing but bear keyes, but ſuch as *Eraſmus* once ſpoke of, *Sola Anglia doctos habet Epiſcopos*; ſuch as Biſhop *James Mountagues* commendation of Mr. *Perkins* in his funeral ſermon, may very well ſute with, that teach *England* to *ſerve God*, and Miniſters to *preach Jeſus Chriſt*; and it is his Majeſties great care, that it may never be ſaid of any of our Prelates, as of *Saul*, that when he came to the High places, he made an end of propheſying.

And a time of Reſtoring too we muſt needs acknowledg it, if we look upon our Brethren of the Gown, that noble and worthy Profeſſion of the LAW: How ſad was the face of things when we were governed by an Arbitrary Power; when moſt matters were determined by men of loſt conſcience, and reputation; *Remota Juſtitia*; What were our Kingdoms but *Magna Latrocinia*, great Thievedoms? That Emblem of *Alciat* did very well ſuit with thoſe times; *Piſcerculos aurata rapit medio aquore Sardas*. The ſilly Sprats being under the water are chaſed up and down by the great Guilt-heads, and if they ſpring out of the Sea for fear, they are quickly devoured of the gready Seamewes. Thus were the poorer people hunted and purſued by the great Guiltheads their rich neighbours; and if they ſought to be relieved by the Law, they were ſure to fall into the hands of ſome mercenary *Demoſthenes*; and ſo were in the poor womans caſe in the Goſpel, who after ſhe had ſpent all that ſhe had, was nothing the *better*, but much the *worſe*. But now God hath reſtored our *Judges as at firſt, and our Counſellours as at the beginning*: Now we ſee the ſeats of Juſtice filled with men of Integrity and Conſcience, who account it their honour to be the guardians of liberty, and property, the reſcuers of poor men from invaſion and oppreſſion; and to uſe the Pſalmiſts words, *who keep the ſimple folk by their right, and deliver their ſouls from oppreſſion and wrong*. And may theſe two Gowned Nations, the *Clergy* and the *Lawyers*, now at laſt learn wiſdom by their ſufferings; and ſeeing their difference have rendred them a prey to the common adverſary, may they henceforth lay aſide all animoſities, and mutually ſupport one another, and both together, like *Aaron* and *Hur*, ſupport our MOSES.

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And one thing more we cannot forget, the print of our ſhackles puts us in mind of it, to make it a time of reſtoring too in regard of our *liberty* and *freedom* from our former *ſlavery*. How did we groan under the cruel uſage of theſe tyrannical Uſurpers, by whom we were not ſo much governed as deſtroyed? by whom we were not ſufferd ſo much liberty as to grieve for our ſlavery, but were dealt withal as theives deal with them they rob, bound and gagg'd, that we might neither ſtir to help our ſelves, nor cry out for the help of others. But bleſſed be God, who *remembred us in our low eſtate*, and by the valour and prudence of a renowned GENERAL reſtored us to our loſt liberty; Of which, as we have a high ſhare, ſo let us have a deep ſence, never forgetting thoſe bleſſings with which God hath crowned his undertakings, but ever acknowledging the ſettlement of our ſtate both *Civil* and *Eccleſiaſtical*, to be aſcribed, next under God, to that *unparalleld Inſtrument*. And may it be th' vote of all true Engliſh hearts, that that noble Duke, *qui nobis hac otia fecit*, may for ever be the darling both of Prince and people. But as for thoſe diſcontented ſpirits, whoſe fingers yet itch to be ringing the changes, may the ropes ſo gall them, as may make them at laſt beſhrew their own fingers.

And we cannot for ſhame but take in our own COURTS here, and make it a time of Reſtoring for them too: O how was the poor Clergy ſtung by ſwarmes of Committee-men in every Town, City, and County: *Committee-men* a greater peſt to the Gentry and Clergy of this Land, than ever was the Inquiſition to the Moores in *Spain*. Men that profeſſed Divinity, but never ſhewed the leaſt humanity. Men that cried down all forms, but a *form of godlineſs*, which onely they had, and *denied the power thereof*. Men that uſed the Word of God, as ſome ſay of *Benedicts* Rule, onely to *profeſs*, but not to *perform*. Men that pretended to ſerve God, when they intended to ſerve themſelves of him. Men that made much ado about ſetting Chriſt upon his Throne, but it was that they might be his Deputies. Men that would have been thought Angels, though it were but for troubling the water, that they might have the better fiſhing. Men that tore the Churches garments, to make their own whole; and pull'd down the wall of *Sion*, to build their *Babel*: and, to borrow the words of that Right Reverend and Learned Biſhop in his Coronation Sermon, *Men that ſacrificed the publick Intereſt to their particular concernments, and engaged the whole Nation to fight againſt it ſelf, and to cut one anothers throats, to gratifie their malice and ambition.* Men that imbroyled all to enrich themſelves, and ſet other mens houſes on fire, that by the help of the light they might ſee the better to run away with the goods. Men that had neither conſcience to awe them, nor ſhame to reſtrain them from doing any thing; Every thing that might ſpeak ſhame or ſorrow to the Gentry and the Clergy. Theſe were then our Taskmaſters, who had uſurped upon the managing of theſe *Courts*, and to theſe were we to render the tale of our Brick, whoſe meaneſs and baſeneſs, in

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many places was ſuch, that it added much to the preſſures of our ſlavery; for, *Aſperius nihil eſt humili cum ſurgit in altum*; and flies bred from the dunghill, they ſay, have the ſharpeſt ſting. O how was *Aarons Rod* moſt miſerably devoured and ſwallowed up by theſe Committee-mens *Ox-goads* and *Cartwhips*! How were our *Lamps ſnuffed*, not by the golden ſnuffers of the ſanctuary, but by *Demetrius the Silver-ſmith*, and *Alexander the Copper-ſmith*, and men of ſuch mettal? How was the Ark of the Church, which was wont to be carried by *Levites*, now carried by theſe *beaſts* of the uncircumciſed Philiſtins, ſhaken, and tottered, and overturned? How did theſe Churches Vergers ſweep our Church, not with the *beſome of Reformation*, as they pretended, but with the *beſome of deſtruction*? Such like ſweepers as the Romiſh Vulgar makes the woman in the Goſpel to be, which in ſtead of *domum everrit*, reads *domum everſit*; who in ſtead of ſweeping it, turned it upſide down, and caſt, not only the Clergy out of the Church, but the Church out of the windows! O how were our ſouls filled with the ſcornful reproofs of the wealthy, and with the deſpitefulneſs of the proud! But bleſſed be God who hath taken down our *harps from the willows*, hath brought our Courts into their former current, reſtor'd our Jurisdiction to its priſtine beauty, and turn'd our captivity from under Committee men, into the milde and ſweet government of *Epiſcopal juriſdiction*! And let our ſubmiſſion to their Laws and Cenſures never ſeem irkſom, or burdenſom to us, ſeeing the want of the due execution of theſe was the main cauſe of all our miſeries; for had thoſe Currs been muzled by Eccleſiaſtical cenſures, they had never by their bauling ſo diſturbed our peace and quiet: But *Eli* begat *Phineas*, and *Phineas* begat *Ichabod*; remiſſneſs in Governours, begat prophane and ſeditious Prieſts, and theſe begat *Ichabod*, ſhame and ruine, and confuſion to our Church and Kingdom. And thus you ſee that in all theſe reſpects we may very fitly call theſe times, as S. *PETER* calls thoſe other times, *Acts* 3. 21. χρόνους ἀποκαταστάσεως πάντων, *the times of reſtitution*, or the times of reſtoring all things.

AND now ſince God hath done ſo much for us, let us not be wanting to our ſelves, but do what we can on our own parts, to make it a time of *reſtoring* too.

And in the firſt place, Let us make it a time of reſtoring for the *reading* of the COMMON PRAYER BOOK in our Churches. S. *John* wept when there was not one found to *open* the Book: And what a lamentable thing is it, that many ſhould be ſo peeviſh as not to open *this* Book; the very reading of which, cauſed our forefathers the Martyrs to weep for joy. But I need not preſs this upon you; you'l ſay, you do read it: I, but how readeſt thou? You read it as *Jehoiakim* did *Jeremiahs* roll, three or four leaves of it, and then caſt it away: Nor will your pretence of infirmity of body, or ſhortneſs of breath ſerve

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for an excuſe; for how then come you to be ſuch long winded Preachers? How is it that you can beſtow three or four hours in eager and violent diſcourſe to juſtifie your inability, when as the third part of that breath ſufficiently teſtifies your ability: But the truth is, you want cordialneſs, and not cordials; and a heart to it, rather then pectorals. The *Athenians* baniſhed *Terpander*, for adding one ſtring to his Harp; what then do you deſerve who have taken away ſo many, that you have quite marred the Churches Muſick, and have turned all into jarrs and diſcords? For by this mangling and curtailing of the *Common-prayers*, as your ſelves pleaſe, what do you elſe but make your ſelves Biſhops in your own Pariſhes? You revive that Puritan Tenet, *That nothing muſt be injoyned, but all left to your own liberty*; You call in queſtion the wiſdome of the State; you flatly diſobey an Act of Parliament; you bring the Common Prayer into diſgrace and diſlike with the people, as a frivolous, unneceſſary, ſuperfluous piece of ſervice, and ſo bid fair for the uſhering in that *Goddeſs* of the Presbyterians, the *Directory*, and the *Covenant*. When the daily Sacrifice was taken away, then was ſet up the abomination of deſolation; and when this daily Sacrifice, the Prayers and Service of our Church ſhall be ſuffered to be thus ſcorned, curtailed and abuſed; we may well fear that abomination of Deſolation to be introduced and ſet up again amongſt us: Nor would I have you ſcrupulous to read it, as you are injoyned, in your *Surplice* and Formalities; though *Michol* ſcorned the *linnen Ephod*, yet *David* did not leave it off for all that. The Text ſays, *That Michol was barren*; I wonder how ſhe comes to have ſo many children amongſt us, that ſcorn the Holy habit and Exerciſes? but however your reſolution muſt be that of *Davids*, *I will ſtill do it, It is before the Lord who hath choſen me before all thy fathers houſe.*

AND ſecondly, Let us make it a time of reſtoring too for CATECHISING in our Churches. *Julian* the Apoſtate, that ſubtile enemy of the Church, that he might the more eaſily root out Religion, ſuppreſſed all Chriſtian Schools and places of Catechizing as the onely way to do it; and ſince this *exerciſe* of Catechiſing hath been neglected amongſt us, how hath our Kingdom been overſpread with ignorance, violence, perjuries, murthers, Sects, Hereſies, Seditions, Rebellions, and all kinds of miſchief that can bee named or thought on. In *Proverbs* 22. 6. *Solomon* ſaith, *Train up a child, Gnal pi darcho, ſecundum os viæ*, according to his capacity, according to the mouth of his way; a Metaphor taken from narrow-mouth'd veſſels, which muſt have water often, and by little and little poured into them; ſo to thoſe who have narrow and weak apprehenſions, *Precept muſt be upon precept, precept upon precept, line upon line, line upon line, here a little and there a little*, as it is, *Iſai.* 28. 10.

This the word *Catechiſm* intimates (which ſignifies, the *repetition of the ſame ſound*)

ſound) that the office of the Catechiſt is to go often over with the ſame thing; to which agrees that word which is uſed *Deut.* 6. 7. *Thou ſhalt teach theſe words unto thy Children*; or, thou ſhalt whet or ſharpen thy children with them. *Shenanti.* As the knife goes often over the whetſtone before it be ſharpened, ſo theſe words muſt be often repeated, till the people have made them their own. In *Gen.* 14. 14. it is ſaid of *Abraham*, that *he armed his trained ſervants, Hhanican*, his catechiſed, and initiated ſervants, not onely trained in the diſcipline of War, but alſo catechiſed in the Principles of Religion. And *Gen.* 12. 5. it is ſaid, *That Abraham took Sarah, and Lot, and all the ſouls which they had gotten in Haran*; it is in the Hebrew, which they had made, *Gnaſhu*; and ſo *Wynſworth* reads it; they had not onely gotten them into their poſſeſſion and ſervice, but alſo had won them to the faith of God; or as the *Caldee paraphraſe* hath it, had *ſubdued them to the Law*; and the Hebrews ſay, that *Abraham* did *teach the men*, and *Sarah the women*: *Abraham* and *Sarah* made ſouls, made them new by inſtructing and catechiſing them. After *Abraham* we have *David* ſaying, Pſal. 34. *Come ye children hearken unto me, I will teach you the fear of the Lord*; that is, the firſt Principles; for the *fear of the Lord is the beginning of wiſdom*: and that Pſalm is compoſed according to the order of the Hebrew Alphabet, the verſes of it beginning with the letters thereof, in their vulgar and uſual order, that ſo children and learners, together with the firſt elements of other learning, might have an alphabet of piety and godlineſs taught them; and St. *Paul* ſets it down as a thing well known, and as one of the priviledges of the Jewes, *Rom.* 2. 17. that he was, κατηχέμενος ἐκ τοῦ νόμου, *catechiſed out of the Law.*

In the new Teſtament we have our Saviour catechiſing of his Diſciples, *Whom do you ſay that I am?* and *Simon Peter* anſwering the queſtion, in the name of the reſt, *Thou art Chriſt the Son of God the living*; and *Mat.* 22. 41. we have him catechiſing the Phariſees, He asked them, ſaying, *What think ye of Chriſt, whoſe ſon is he?* they ſay unto him, *the Son of David*; then he propounds another queſtion unto them, *How can he be both the Son of David, and the Lord of David, for David calls him Lord?* St. *Luke* writes to *Theophilus* a large Declaration of thoſe things wherein he had formerly been catechiſed περὶ ὧν κατηχήθης λόγων, *Luke* 1. 4. *Apollos* was *catechiſed* κατηχούμενος, *in the way of the Lord*, Acts 18. 25. and ſaith St. *Paul*, Gal. 6. 6. *Let him that is taught in the words, commmunicate to him that teacheth in all good things*, ſo we render it, but in the Greek it is ὁ κατηχούμενος τῷ κατηχοῦντι. And in the firſt chapter to the *Hebrews*, the Apoſtle ſets down the chief points of the Catechiſm then uſed: After the Apoſtles, the firſt we have *Mark* the Evangeliſt catechiſt at *Alexandria*, and after him *Pantenus*, *Clemens*, *Origen*, who (ſuch was either the neceſſity of the times, or the abilities of the man) at 18 years of age, took upon him that office, and was eminent in it.

Caniſius the Jeſuite will tell us more in thoſe times; ſaith he, *Nos hoc*

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munus ſuſcipimus, we Jeſuites make catechiſing our profeſſion; This they glory in, that they are catechizers; and in that profeſſion, ſaith he, we have S. *Baſil*, S. *Auſtine*, St. *Ambroſe*, St. *Cyril* in our ſociety; and truly as Catechizers they have, and in the concluſion of his Epiſtle to his Catechiſm, he ſaith, If nothing elſe, yet this alone ſhould provoke us to greater diligence in Catechiſing, the *Improbus labor*, and *Indefeſſa cura* of the Proteſtants in this exerciſe: So it was then, and upon the Proteſtants diligence this way, was occaſioned that order of *Trent*, *that upon Sundayes and Holy dayes they ſhould preach in the forenoon, and catechiſe in the afternoon.* And let the *Improbus labor* and *indefeſſa cura*, of the Jeſuits provoke us now at laſt, to reſtore again that exerciſe. Let us bow and ſtoop to the meaneſt capacity, *That the ſimple one may receive wiſdom, and the young man knowledg and diſcretion.* Becauſe we muſt give an account of all the ſouls that are under us, therefore it behoves us with St. *Paul*, to chuſe rather to *ſpeak five words with underſtanding*, ἵνα ἄλλους κατηχήσω, 1 Cor. 14. 19. *then ten thouſand otherwiſe.* As *Rabſekah* ſaid in another caſe to *Eliakim*, *Hezekias* Meſſenger, *am I ſent to thy Maſter and thee, only to ſpeak theſe words, and not to the people alſo that are on the wall?* So you are not ſent onely to two or three Intellectualiſts in a Congregation, but to all the Lords people be they never ſo mean, never ſo ignorant. It is meeter that they which know, ſhould be wearied with often repetitions, then that they that are unskilfull ſhould be ſent away empty for want of inſtruction; nay men, you know, may be nouriſhed with milk, though infants cannot live with ſtronger meat; Even they who think themſelves ſome body, may have ſomewhat in theſe Principles to chew upon. *Except ye become as little children ye ſhall not enter into the Kingdom of heaven*; Except, ye the people, be content at firſt to feed on the milk of the word, and not preſently fall to gnawing of bones of Controverſies, and unrevealed Miſteries; and except you the Miniſters deſcend and apply your ſelves to the capacity of little children, and become as they, you loſe your own way, you ſtop theirs to the Kingdom of Heaven: *Except you become as little children you ſhall not enter into the Kingdom of Heaven.* *Jacob* had a care that the tender flocks might not be over-driven, *Gen.* 33. 13. And it is the care and the charge too (Let me acquaint you with that) of our Right Reverend, and vigilant, and tender Dioceſan, that young Chriſtians that are not able to hold pace, or go along with others, be not left behind; but be led on *Jacobs* pace, led on ſoftly as they are able to endure, till you have brought them into the fold of Chriſt: and for this purpoſe you *are enjoyned* to turn your after noon Sermons into an expoſition and explanation of the Church Catechiſm.

And when we have made it a time for the reſtoring of Catechiſing; then in the next Place and Order, we may make it a time for the reſtoring of the LORDS SUPPER: An Office ſo ſtrangely vaniſhed out of our Churches, as that we may as well be taken for Jewes, or Turks, or Quakers, as for Chriſtians,

ans, having caſt off that Badge and Cognizance of our Religion. It goes againſt your Conſcience ſome of you to ſay, *Lord have mercy upon us, Chriſt have mercy upon us.* I, but it goes not againſt your Conſcience to with-hold from your people the precious body and blood of Chriſt, to keep them from their pardon, from hell, and their aſſurance of heaven, to debar them of the life of their ſouls, and all the ſweet fruits and comforts of that Holy Sacrament: Sure if it were but for this one thing, your whole lives exerciſe ought to be nothing elſe but the repetition of theſe Petitions, *Lord have mercy upon us, Chriſt have mercy upon us*; You ſhould put up all your *ſuits* in the Court of Requeſts in no other form but this of mercy; you ſhould ſend this word as a winged Meſſenger every moment to the Throne of Grace; mercy ſhould be both the Introduction, the Subſtance, and cloſe of all our prayers, and no words or accents ſhould be heard from you but theſe Obteſtations and Obſecrations, and importunate intreaties of *Lord have mercy upon us, Chriſt have mercy upon us*, and all too little to expiate this horrid impiety. Alas, how will you anſwer it either to God or your own ſelves, to have required from your people their dues, when you have not done your duty? with what face have you eaten the bread of their Tables, and have denied them the bread of the Lords Table? How could you drink wine in bouls upon the ſweat of their labours, and yet with-hold from them the wine of the Sacrament, which coſt you no labour? With what Conſcience could you thus fat up your own bodies, and thus ſtarve your peoples ſouls? and receive their temporals, when you have not made them partakers of your ſpirituals? *I have compaſſion on the multitude, for they have now ſtayed with me three days and have nothing to eat, give ye them to eat, leaſt they faint by the way.* But your people have ſtayed with you, and hung upon you, not three days, but three years; nay, thrice three years and upward, and yet you never ſet before them any of this heavenly food to keep their ſouls from fainting. Where are your bowels? what is become of your compaſſions? Have you caſt off all humanity? Was the fear of God, the love of your neighbours, and the care of your own ſouls utterly abandoned? O horrible impiety! O monſtrous cruelty! Nay, worſe then monſtrous! for even the *Sea-monſters draw out their breaſts, they give ſuck to their yong ones, but the daughter of my people is become cruel, like the Oſtridge in the Wilderneſs: The tongue of the child cleaveth to the roof of his mouth for thirſt, the children ask bread, and no man breaks it unto them.* Well fare that late bloody Tyrant in this particular, that when he was reſolved to murther our late gracious Soveraign, yet he had this care of his ſoul, not to forbid him the ghoſtly comfort of this bleſſed Sacrament.

Marcus the Emperour going through *Paleſtine* towards *Alexandria*, and obſerving the tumultuouſneſs of the Jews, cryed out, *O Marcomanni! O Quadi! O Sarmatæ! tandem vobis inquietiores inveni:* And in like manner may we cry out, O ye Anabaptiſts, and Katabaptiſts! O ye Ranters and Seekers! O ye

Familists and Quakers! I have found now men and that amongst the Clergy, more bloudy, more inhumane, more cruel then the most barbarous wretch amongst that cursed crue of Phanaticks! O ye mercileſs hard-hearted Nurſes, thus to ſtarve ſorded poor creatures committed to your charge, eſpecially ſince you were ſo well paid for their nurſing. Before the Iſraelites were to enter into *Canaan*, they were to eat the Paſſeover, *Joſh.* 5. 10. As ever you hope, you or your people, to enter into the heavenly *Canaan*, you muſt be receivers of the bleſſed Sacrament; for they who will not *drink* the *Cup of bleſſing*, ſhall *drink* the *Cup of trembling*; and they who *refuſe* the Supper of the Lord, ſhall be for ever *kept* from the Supper of the Lamb.

But receiving is not ſufficient, if carriage be not Chriſtian. Better be abſent than rudely preſent; for thats but a neglect of God, this a ſcorn of him. I ſhall therefore in the next place put you in mind of making this time a time of reſtoring too, in reſpect of due *reverence* in GODS HOUSE and SERVICE. That the Patriarchs had ſet houſes and places of Gods Worſhip, appears not onely by the ſet Altars and Groves; but by the ſpeech of *Jacob*, *This place is no other than the Houſe of God, and the gate of Heaven.* If there had not been ſet Houſes, *Jacob* would not have compared this place to the Houſe of God; neither would he have dedicated it by erecting a Statue and pouring oyl, had there not been ſolemn dedications of ſuch Houſes. And what reverence was done in ſuch holy places, appears, both by the words of *Jacob*, *How fearfull and dreadfull is this place*; and by the command of God to *Moſes* and *Joſhua*, to *put off their ſhoes*; and by *Davids* ſpeech, *I will come into thy houſe in the multitude of thy mercies, and in thy fear will I worſhip towards this holy temple*; and *O come let us worſhip*, &c. And all this they did without any command from God, but from the light of nature, , and by the received rule and tradition of the Church in all ages. And the ſame after them did the ancient Chriſtians: *Salvian* relates the manner of their ingreſs into the Church; *We ruſh to the Houſe of God, we proſtrate our ſelves upon the ground*; and he reprehends them that did enter into the Houſe of God *ſine ulla penitus reverentia ſacri honoris*; and in the ſame place complains, that leſs honour was ſhewed to the Houſe of God, than to the houſe of a petty Judg: and *Chryſoſtome* ſaith, they enterd the Church κλίνοντες τῳ κεφαλῃ, *bowing their heads*: and *Iſiodore Hiſpalenſis* layes down this rule, That if any came late after Prayers were begun, *adoret prius poſtea attendat.* And it was the conſtant practiſe of the Chriſtians to bow towards the Eaſt, for which they were calumniated as *Adoratores Orientis*, as worſhippers of the Eaſt; And ſuch as reſorted to the Church of St. *Peter*, and St. *Paul*, are ſaid, *Adorare ad limina Apoſtolorum.* And with the ſame reverence did they go out of the Church, κλίνοντες τὰς κεφαλὰς, as it is in the Liturgy of St. *Chryſoſtom* in the very concluſion of it; after the ſame manner that the Jewes did at their departure out of the Temple, as appears

pears 2 *Chron.* 29. 28. and *Ezek.* 46. 2. whoſe incarvation was the ſpace ſaith *Maymonides*, while a man might ſay, *O give thanks unto the Lord, for he is good, for his mercy endureth for ever.* And certainly, as it is a great condiſcention in God, to accept of the ſame expreſſion of reverence which we give unto men, ſo it is a great neglect and contempt of God in us, if we will not give that unto him which we do give to our betters.

Tertullian ſaith, We pray *manibus expanſis quia innocuis, capite nudo quia non erubeſcemus*; and S. *Baſil* gives this Teſtimony of *Gregory Thaumaturgus*, That he never *covered his head in the Church*; Why ſo? *Becauſe he was* (ſaith he) a *true Scholler of the Apoſtle*, who tells us, *that every* MAN PRAYING OR PROPHESYING *having his head covered, diſhonoureth his head:* And the man ought not to cover his head, inaſmuch as he is the image and glory of God. But how different is this from our practiſe? How do men ruſh into Gods Houſe without any reverence, and are almoſt at the upper end, before they think of their Hats? How do they ſit like Quakers with their Hats nailed to their heads, while the Preacher is delivering to them Gods Meſſage with his head uncovered: So that ſhould a Turk or an Infidel come into our Churches, he would by our behaviour take this place for a Theater, where the poor Parſon is brought in like *Sampſon*, to make the Lords of the *Philiſtins* with their Hats on, ſome ſport and paſtime. Sure I am, moſt of our people carry themſelves in the Church as if it were not Gods Houſe, or as if the Maſter of the Houſe, were from home, and come with boldneſs ſufficient to the Throne of Grace: And no marvel, if they be ſo rude, when as the Miniſter himſelf hath no more reſpect of that ſacred Table, then of a Dreſſer-board, but lets it be expoſed to the Prophanation of Boyes, and the pollution of Dogs: But let all ſuch Clergy men lay to heart the ſaying of an Italian Biſhop; *God in that holy Table which he finds full of duſt, doth write down the faults of the careleſs Churchman.* I ſhall conclude this with the eighteenth Canon of our Church; to which I refer you, and of which I expect an account from you.

And if Holineſs become Gods Houſe, much more doth it thoſe living Temples, the PRIESTS themſelves: Let me therefore call upon you to make it a time of reſtoring for that too; namely HOLINESS, *and blameleſneſs in your lives and converſations*: This ſhould be written in our foreheads, *Be ye pure, ye that bear the veſſels of the Lord:* And why doeſt thou *take my word into thy mouth* (ſaith God) *ſeeing thou hateſt to be reformed.* Diſorderlineſs is a ſpot in any coat, but a ſtain in the linnen Ephod; *Nugæ in ore ſacerdotum ſunt blaſphemiæ*, Such as are but vain words in another mans mouth, are blaſphemies in a Miniſters: *Præſulis vitium non quam optimum eſſe*, Its vice enough in a Clergyman, not to excell others in vertue, let us therefore labour to be ſuch as *Gerhard* the Monk, of whom S. *Bernard* ſpeaks, *Non in maximis tantum ſed in minimis maximus erat:* Let us make good the proceeding of that old Argument, *Sacer-*

dos

dos eſt, non fallet; and let every Miniſter be like *Jonah* the ſon of *Amittai*, the ſons of *truth*, as ſome are called the ſons of *thunder*: And if any faults be objected againſt us, it will be ſome part of ſatisfaction, if in humility we can anſwer as S. *Auſtin* did the Donatiſts, *Poſſunt hæc veraciter dici & noſtra & veſtra, quæ ſi utriſque noſtrum diſputent, neque noſtra, neque veſtra ſunt.*

And one particular let me warn you of, not ſo to buſie your ſelves about farming and grazing, and ſuch worldly imployments; for though in the late hard and miſerable times, the Clergy might be excuſed for making uſe of thoſe thrifty ſayings of the Jewiſh Rabbies; *Quis legem aut diſcit, aut docet, ſi farina deſit?* and *bona eſt doctrina legis cum via terræ:* yet now that the Churches maintenance is reſtored, let them bid adieu to their Farms and Oxen, their *oves & boves*, and addict themſelves wholly to *feed the flock of God committed to their charge*; Your title in Greek implys a contradiction to earthlineſs; ἄγιος in that Language is all one as *unearthly*. And your name of *Seers*, intimates, that you are not to intangle your ſelves with worldly affairs and imployments; for though the hands and the feet may without any great inconveniency be dealing in the duſt, and padling in the dirt, yet the eye cannot without damage or danger admit ought of either. And indeed, if you conſider that great weight and charge laid upon you, you will find but little time for ſuch *Parerga* and impertinencies: If God think it work enough for an Angel to keep one ſoul, how vigilant ought they to be, who have the charge of many. You are Intelligencers, your Pariſh is the Orbe wherein you ſhould continually move; you are the Sentinels, your Pariſh is the Watch-tower, where you are conſtantly to ſtand upon your duty; you are Candles, your Pariſh is the Candleſtick wherein you are to ſhine as lights in the world; You are the Shepherds, your Pariſh is the Flock whom you are to feed, for whom you are to provide, of whom you are to take the overſight, to whom you ought to be an example, which you cannot well be unleſs you viſit your people, κατ' οἴκους from houſe to houſe, and though the Church be your Center, yet your Pariſh is to be your circumference.

And now in the laſt place, If you would make the times of Reſtoring compleat; add one thing more, and that is the reſtoring of your PROCURATIONS: Though thus long you have detained them, and none ſaid, *Reſtore*, yet now I hope you will not ſtick at them any longer, conſidering that, *Non remittitur, niſi reſtituatur*; and that if you had ſooner furniſht me with thoſe neceſſary ſupplies, I had been reſtored to you the ſooner.

FINIS.